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purpose. But we shall never arrive at it by pretending to agree when we do not. We shall get there only by continuously testing and prodding each other, by a continuous dialog, as the intellectuals call it. And what I am saying here tonight comes down essentially to this:

First, business needs to do all it can to improve its part in the dialog; and

Second, the foundations for success in this effort must be, as they have always been, good purposes, good will, good faith, and good works.

To the National Business Publications I say again, for myself and equally for my associates in the Bell System—we are deeply grateful for this award. We shall try our best, with your valued and important help, to contribute usefully toward solving problems of communication, in every sense of the word.

Thank you very much.

I'm Afraid—Are You?

EXTENSION OF REMARKS

OF

HON. LOUIS C. WYMAN

OF NEW HAMPSHIRE

IN THE HOUSE OF REPRESENTATIVES

Monday, January 21, 1963

Mr. WYMAN. Mr. Speaker, on January 27, 1963, with several of my colleagues, I was privileged to attend chapel at the U.S. Air Force Academy in Colorado. On this occasion, its chaplain, Col. George Cameron, delivered a most excellent sermon that was both a challenge and an inspiration to these young men who are so directly concerned with the future of our country. Today, under leave to revise and extend my remarks, I am inserting this sermon into the CONGRESSIONAL RECORD as an example of plain talking, commonsense, humility before God, a little more of which the modern-day materialistic system could use.

I'M AFRAID—ARE YOU?

This morning I would ask you to use your imagination. Place yourself on a space platform where you could look down and see the geographical outline of our beloved Nation, and as you gaze at it, dream a bit. What are its hopes? What are its possibilities? What is its future?

After you have dreamed for a moment run the clock back and try to picture our Nation as it was, say in the year 1750. At that time you would observe a vast wilderness of forests, mountains, and plains. Little signs of habitation save for a thin line of settlements running along the Atlantic seaboard from southern Maine to the middle of Georgia. Cities were few, possibly four could be mentioned. Boston, New York, Philadelphia, and Charleston. Charleston was the home of music and literature, the cultural center. Philadelphia was what its name implies, a small friendly place. New York was nothing like the Manhattan of today, its population was not quite 25,000 souls. Boston, at the mouth of the Charles River, was a port and trading center.

The people of the day were rugged individuals, some were farmers, some fishermen, and others small traders. For the most part, they lived in widely separated small towns or villages. Their homes were modest, well built and well kept. All had quite definite reasons for leaving Europe and settling in this new land. A study of their background and history will show that these early

settlers have given to us a heritage, a heritage of three fundamental principles upon which we can base our lives:

1. These sturdy folk believed in God. Not only did they believe in God, they chose to actively serve Him. They were a religious people and every community had a beautiful house of worship, churches that were built with the money, the labor, the faith of a people who knew they could not exist without the aid of a Heavenly Father who was a very present help in time of trouble. A Heavenly Father, who cared, who would never desert or forsake them.

2. They believed in work. To live they had to clear the land, build homes, put in the crops, provide schools. There was no time to be lazy. Unemployment insurance and social security were unknown. To live they had to work, to provide for the future they had to work, and they worked and they toiled through the long hours of every day from dawn to dusk.

3. They had a third belief, perhaps even more than a belief, a love, a consuming passion for liberty. Danger was ever present, the Indians were not the best keepers of the peace. Raids did take place, their homes and crops destroyed, their families slaughtered, yet they chose to remain. They were willing to pay the price of blood, sweat, and tears for this cherished liberty. So great was this desire for liberty that years later when their children joined the westward trek, their path could be followed by noting the names of the cities and villages they founded. Today we pass through independence, liberty, and freedom on super highways, places they walked to, to establish.

This is our heritage, a goodly heritage. Our forebears believed in God, in work, in liberty. Let us not consider this heritage lightly or flippantly, like the college student who remarks "so what," but rather let us be deadly serious and earnest, we do live in perilous times, we do face grave danger. At any moment a chain of events may be set off in Europe, Asia, Africa, or even Cuba which could threaten our very existence. We face great dangers, but great as they may be, we face from within an even greater danger. You see we are like the biblical character Samson, strong, yet weak. So strong, no nation on earth could subdue us, yet so weak we can be taken without realizing we have lost.

We have cause for fear, and I am afraid for America. I am afraid of Americans who have become the victims, doped and drugged by unconcern, indifference, complacency. I am afraid of the Americans who think naught of the decay of our national ideals. Those who are embarrassed by flag waving or the mention of duty, honor, country. Those who hold "the country owes me a living" and fail to see that they have a moral obligation to give, to serve their Nation and their fellow man.

I am afraid of Americans who show apathy and indifference to the fact that 4 out of every 10 young men of our Nation are not morally, mentally, or physically qualified for military service.

I am afraid of Americans who could care less about their vote. The ones who say "my vote won't count." Yet in our last general election it was dramatically pointed out to us the importance of a single vote. Charles Evans Hughes went to bed on election eve believing he was elected President of the United States, but when late returns came in from a northern California county, Woodrow Wilson was elected.

I am afraid of Americans, Christians who are indifferent to the moral issues. Those who claim God as Father, but only white men as brothers. Those who in effect say it's all right to do wrong, but wrong to get caught.

I am afraid of Americans who show little concern over matters of belief. Those who say and advocate: It doesn't make any difference what your beliefs are, just as long as you are sincere. Look what Hitler believed, and he was sincere. The cannibals who ate the missionaries were sincere. The East Indians who once threw the baby girls into the river were sincere.

You see, our lives are our beliefs in action. We are, whether we realize it or not, nothing more, nothing less than our beliefs. What we believe must be our concern. Our beliefs must matter.

I am afraid of Americans who are indifferent and unconcerned over the plight of their fellow man. Those, who by their lives would have us believe the parable of the Good Samaritan is a fairy tale and not an eternal truth. Perhaps the best illustration of this attitude was given on the TV program "Candid Camera" this past week. A disheveled down and out was pictured sleeping in a gutter on a New York street. This man remained there all day, a few passer-by's noticed him but not one stopped to investigate, to offer help, save one man who, late in the afternoon stopped, but only to complain that the so-called derelict was sleeping in his parking space.

Two municipal judges taking part in a Denver radio panel show were queried about what to do after an accident when no one present at the scene of an accident would offer to serve as a witness. Both judges stated the thing to do was to immediately jot down all license plate numbers so that the owner could be subpoenaed to appear as a witness. Brotherhood, neighborliness, civic responsibility, God help us if we ever let these qualities slip from us.

I am afraid of Americans who are indifferent and apathetic toward other men who have the courage of their conviction and stand up for what they believe is right. Those who would refer to Christian citizens as odd balls, do-gooders, or hypocrites.

I am afraid of American church members who could care less that our churches are not producing enough young ministers to serve the need of the church, let alone provide for growth and development. When I decided to enter the ministry, a school official and member of my church suggested that I go into something worthy and worthwhile, but not the ministry. There are some churches that are actually "free loaders" in this respect, they depend upon other churches to recruit and provide the clergy for them. Why does this condition exist? Only because of the indifference, the unconcern of church members. This is cause for fear. There is a weakness, you see, when the church grows in membership, increases its giving, enlarges its buildings, but fails to interest and inspire young men as future leaders at the same rate.

There are many reasons for being afraid, but what to do about our fears can never come from a prophet of doom. We would do better to turn again to history. Our historical Bible served as a guide for our forebears, it can be the guide for us. This book transformed the fear of our forebears to faith, it can do the same for us. Listen as it speaks, "Fear not for I am with Thee." "Perfect love casteth out fear." "Yea, though I walk through the valley of the shadow of death, I will fear no evil."

Christopher Columbus believed that the earth was round. To prove his belief he set out on a great adventure. Mysteries and storms engulfed him and fears seized the hearts of the men who were with him. They counselled that they turn back as voices sometimes urge us to turn back from our quest for God and rest lazily on our unbelief. Columbus answered back "sail on! sail on!" and when the land appeared they set their feet upon a shore more beautiful

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plentiful than their fondest dreams. Here in belief and a venture. And we who believe in God will find our hopes confirmed. Belief in God, commitment to Him, assurance of Him and by Him, this is the faith that overcomes the world, that casts out all fear.

We have no reason to fear if we believe God and in God.

No nation in history has survived if it has turned its back on the moral and spiritual values. We keep these values by our belief in God and in direct ratio to our application to the work he has given us to do, namely, the keeping and accepting the challenge of the Christ.

To endeavor in all to follow his example and to make his teachings the rule of our lives is not easy. It requires consecration and sacrifice and work. Followers of Christ are known as co-laborers . . . workers. When Jesus called his disciples he did not send them to a quiet retreat in the hills, he sent them to work. "If any man would come after me let him deny himself, and take up his cross and follow me." Truly, this was a call to labor, a call to work.

No reason to fear, if we believe in work, our work and His work.

Liberty! We will be the land of the free only as we are the home of the brave. Eternal vigilance is the price of liberty. We have a Godly and Godly heritage. Let us turn to the things that are important, that are permanent, that are real and eternal before it is too late.

We need never fear if God is our King, if work is the core of our character and personality, and if we possess a consuming passion for liberty, for freedom and for independence, and we are willing to pay the price for them.

This is our heritage and when I consider its value, I am no longer afraid, are you?

Part 9: Let's Keep the Record Straight— A Selected Chronology on Cuba and Castro, December 15-27, 1962

EXTENSION OF REMARKS

HON. DON L. SHORT

OF NORTH DAKOTA

IN THE HOUSE OF REPRESENTATIVES

Monday, February 4, 1963

Mr. SHORT. Mr. Speaker, part 9 of my chronology on Cuba and Castro begins with the announcement to the public of Soviet troops remaining in Cuba after our quarantine was officially ended—which announcement became a matter of vital concern to the Nation.

About the middle of December, we were told four "topnotch Soviet combat battalions, complete with armor—and including up to 8,000 crack troops"—were still in Cuba. Some estimates placed the figure as high as 20,000. This recalled to mind that Secretary of State Rusk had informed the 15-nation NATO Council that about 10,000 to 20,000 Soviet troops—definitely military units—plus ground-to-air missiles—were still in Cuba—and all added up to quite a disturbed atmosphere in this country.

And this, in turn, recalled to mind the English divine, Matthew Henry, who said:

Peace is such a precious jewel that I would give anything for it but truth.

The tentative plans for a summit

meeting of Khrushchev and Kennedy had to be laid aside—for it was clear there could be no sensible discussion of serious matters when one party to the discussion knew the other party's word was worth less than nothing. Few people were left, of course, who still believed the Soviets words were to be trusted—but conjecturing is quite different from having an unmistakable fact thrust into your face in the sight of the whole world, and this had clearly taken place between Russian diplomats and our President.

Our President was quoted as stating:

Looking back on Cuba, what is of concern is the fact that both governments were so far out of contact, really.

This comment had a pretty hollow ring to the ears of the public. All along most of them had been sure that if there was anyone in this country who had a good contact with the Soviets, and an understanding of what they were doing or capable of doing—and likewise was in a position to make clear to the Soviets how we felt and what we would or would not do—it should have been our President and his foreign policy advisers. Besides, had they not been assured many times that our President had "a sense of history"? And it is not too difficult for any true student of history to learn a great deal about the Soviet's ability to deceive and their complicated maneuverings and zig-zag methods in order to get what they wanted.

While one Republican Senator urged the administration to fully inform the Congress of any commitments made during the Cuban crisis that could affect future actions against the Castro regime—one Democrat senatorial leader agreed that while this should be done for congressional committees directly concerned, he felt hashing over details would not be helpful. Still another Democrat Senator suggested the time was ripe for a nuclear arms ban embracing all of Latin America to be negotiated through the Organization of American States—while many qualified observers felt the time was ripe perhaps for our OAS allies to be more completely armed in order to help meet any further crisis in the Western Hemisphere.

So dissension still reigned supreme—in the midst of an atmosphere of thankfulness that the crisis had not turned into something worse—and in the midst of the season of peace and good will to all men.

That this dissension was not confined to the United States soon became clear, however, for we found the Soviet bloc in the midst of some very serious in-fighting. And a grimly comical note was sounded when the Soviets accused Red China and Albania of—of all things—subversive activities.

A giant-size Christmas present—from our capitalistic American citizens and business community—was given to brave Cubans who had risked their lives in an attempt to liberate their homeland from the pitiless grasp of a Communist dictatorship—in the form of a ransom payment to Premier Castro of \$52 million worth of food, medicine, and medical supplies. But the Cuban relatives of the ransomed prisoners—who also had been promised their freedom found this

would require a sizable ransom on their part—their homes and automobiles. Apparently Premier Castro was astounded and angered that so many seemed anxious to leave their Communist paradise for imperialism's stronghold.

Adlai Stevenson predicted another Cuban crisis in 1963—a verbal uproar by Castro delegates in the United Nations against our American inspection flights over the island of Cuba. But no one in this country could seem to get too upset over this prospect since the U.N. had already weathered many worse crises in its day.

And the Communist talent for twisting facts became even more apparent when Red China launched a 10-day nationwide support-Cuba campaign because of what they termed "Castro's heroic spirit of daring to struggle and daring to win the race of aggressive designs by the United States."

Across the ocean, Chancellor Konrad Adenauer was accused by Khrushchev—to everyone's astonishment—of trying to start a world war over the Cuban crisis. But since Khrushchev had shortly before accused the Red Chinese of this very same thing—this was more or less in the nature of an anticlimax on the newsfronts of the world—and had the effect only of reminding people of the bully husband who was afraid to beat his wife—instead kicked the cat.

The material follows:

PART 9: A SELECTED CHRONOLOGY ON CUBA AND CASTRO, DECEMBER 15-27, 1962

December 15, 1962: Four topnotch Soviet combat battalions, with armor and up to 8,000 crack troops, are among the swarm of Russian soldiery still in Cuba, information available yesterday indicates.

The units are part of the overall contingent of Russian infantry, artillery and aviation experts which some estimates place as high as 20,000.

As the buildup in Cuba got underway, the battalions were sent in for the initial mission of defending the ballistic missiles and IL-28 medium jet bombers which Russia shipped to Cuba.

December 16, 1962: Secretary of State Dean Rusk said today there was no magical formula for international accords but expressed hope the Cuban crisis had strengthened prospects for global peace.

"When great powers and lesser powers have lived through a moment of crisis such as the Cuban affair, I believe there is a tendency toward caution," Rusk said. "At least that is what we hope for. But there is no magical formula for world peace."

December 17, 1962: President Kennedy said last night that the Cuban crisis has made it more difficult for the United States to carry out any successful negotiations with the Soviet Union.

Rejecting the thought of a summit conference now, the President said "It is going to be some time before it is possible for us to come to any real understandings with Mr. Khrushchev."

Mr. Kennedy said the Cuban episode made negotiations between the two great powers more difficult because of the Soviet attempt to deceive this country and to change the balance of power in a secret maneuver.

Nevertheless, the President spoke in a reasonably optimistic mood in an unprecedented radio-television interview and said that "we could have a long period of peace" if the Communist leaders devoted their efforts to building their own societies.

He suggested that the misjudgments of the intentions of others, which he said were re-